

A declaracion

**tion of thee power of
Gods worde, concerning the ho-
ly supper of the Lord, confuting
all hypers and fals teachers, whych
mayntayne theyr maskeinge masse
invented agaynst the worde**

of God, and the Kinges

Majesties most god

ly proceedinge

compyled

Anno

dnr

M. D. XLIIII

**Theyr fathers haue broken my
couenaunte even to this day, and Ex: ch. ii.
they to whom I send, they are chyl-
dren without all shame & of such
an hart as cannot be reclaimed,**



Sainct Iohn saith, þ̄ world malignante
As soze infected, & in great seuerdye
througħ bayngloze, which is repugnante
To gods preceptes, hys lawe and beritie
For people they be, of soch malignitie
and corrupt mindes seducig what they may
Al godly p̄ceedinges bitterly to delay

(nittle

Maruel not you bishops, & prelates of dig
Though in þ̄ zeal of Phynes, & also Helias
I stomock your sturdines, so ful of impietie
thus stubburnly to stād against our Josias
which to refozme hys church & bz̄ig it as it
was.

(make

To her p̄mier state, yet seduce ye what ye
Hys godly refozmacion, bitterly to delaye

This practyse you that slytful generaciō
Under clokēd p̄pocryse your graft hire to
mayntayne,

(uersacion

much after your brother Judas is your cō
In your lowly lurkig, to play legerdemayn
your craft is p̄ceiued, because ye cōuap not
cleane,

(make

Yet are ye not ashamed, seducing what ye
His godly refozmaciō, bitterly to delay

What cōscience had your fozefathers to
put in theyr treasure,

the. xxx. silver plates, which was for blood
the p̄pce,

(bloody

But no cōscience at al, had those beastes so
To murder the son of god, accoꝝdig theyr
practyse,

upse

Such lyke ar our spiritual leaders I theyr de

Wherby be not ashamed, seduce what they
his godly reformation, utterly to delay (may
Sought they not by all meanes utterly to
quench, (rectio

The sayth of christes moost glorious resur
and as þe damosel, þe inquisitiue wiche (stid
to haue trapped peter, she asked him a que
do not these biting beares, so ful of cōterciō
without al shame, inuent what they maye
His godly reformation utterly to delay

These waged souldiours, they shuld sur
mple a lye,

That christ was stolne, they being a slepe
this exercise our ministers doth vse & occup
by their hyered sophisters to blemish & kepe
this heauely veritie, fro vs hongrie wepe
And as shameles lpers, seduce what they
His godly pcediges, utterly to deley. (may

Great is þe diligēce, labour & study (say
of these whorish apostates (apostels. I shuld
which vnder þe similitude, of vertue so holi
like popish hypocrites, craftely do thei play
pet of their double dealing ashamed are not that
by all subtil meāes, to seduce what thei may
His godly pcedinges utterly to deley

But truly they labour & trauel in vayne
Like beueles of gods wrath, to kyck spew
and spurne

yet shal the truth haue his pascourth playn
though they wold kyl, head hange & burne
for the word of god shal not in vayne turne

but shal woꝝke gods wil seducet what they
mape,

His godly pꝛecedinges betterly to deley

Chꝛist sayth the tree is knowē by ꝑ fruyte
The must ye be iudged, at the eye pꝛynēte
By poure subtyll sleighthes, though ye seaz
me mute,

Yet woꝝke ye beythyn the lawes and rꝑtes
pestelente.

mayntaynig mysteris of madnes bi toꝝmēt
And tꝑꝛable terrours, seducig what ye may
His godly refoꝝmacion, betterly to delap

A plant set was in the coꝝrupte counsell
Of pour aliciēt graūt spꝛe of soch laudatiō
That ꝑ al pour iugling, shuld pou ꝑet say
That shuld bꝛing pou to pour esteꝑmacion
this capꝑue pou mē's cōsciēces by collusiō
Wꝑth pour benemous banꝑties, seducyng
what ye mape, (lape

Thys most godly refoꝝmaciō betterly to de

Go lytle boke, god send the good successe
In their hartes & mindes which wil ꝑꝛuse
and not to be blamed bicause ꝑ doest expꝛes
the ꝑꝑocrysi of soches gods woꝝd doth abu
The name manifest here ꝑ doest refuse (se
Yet in this myter, who that applyeth hys
mynde,

The holy name wꝛyttē therein shal he fynd

To

To the hy,

ghe excellent and most
gracious Prynce Edward Duke
of Somerset, Erie of Hertfoꝛthe
biscounte Beane Campe, Loꝛde
Semer, Gouverner of the Kynges
Majesties person, and Prynce
of al hys realmes, hys leuetenā
te general of al hys armys, boht
by lande & by sea, treasoroure
and Erie marshall of En
gland, Gouvernour of
the Ylles of Bern
sep & Hersep and
knight of the
most noble
oꝛder of
þe gar
ter

Thon wꝛdeley wꝛtheth grace
peace & abundaunce of knowled
ge in gods truthe securitie of
body wꝛth long lyfe in the
lpyunge God. Thozowe
Christe Iesus oure
onely sauoure.

Onlyderynge redup
ted and moost noble
p:nce, howe prone
and ready the malig
ners of gods heritie
be w all they: expecte

C Diligence, to dep:ave and supply,
aswel of the true doctrine of that
infallable and spncier truth, as al
so of the: teachers & p:achers of
the same, it hath in manner cōpel:
led me vndering the great dys
ceatfulnesse and sturdynesse of the
se wycked wordlinges whych bee
so perny:cyously bent to blynde &
people of god w:th lyes & old wy
se fables to dep:esse & holde dow
ne the gospel of ch:iste, and styl to
bpholde and mayntayne mannes
inuencions, dreames & tradiciōs.
Thus mooste gracious lord hath in
maner coharted me, to set fowr the
thes simple wo:ke, touchyng the
most holy body and bloud of ch:ist
whych is the food of oure soules
and comfortable pledge of our sal
uacion, settynge the true bele
uers to be made he:res of eternal
lyfe, and the partakers of all ch:is
tes

nes merptes. Death and resurrec-
 tion, the whych moſte ſacted my-
 ſterie, hath bene bothe learnedly
 and pꝛtyhelp, by ſounde & notable
 clerkes, and learned menne, de-
 bulgated vnto the congregacon
 as well in theꝝ Sermoones as in
 wꝛtynges therein conſutpug all
 errours and falſe oppnyons whꝛ-
 che the vngodlye malpgners ha-
 ue ſeduced thee people in, and yet
 doo bothe by wꝛtyng and pꝛea-
 chynge, contrarꝛe vnto the inſty-
 tucion of Chꝛiſte the ſymple mea-
 ninges of the Scriptures and the
 Kynges Maiesties moſte godlye beholdye
 pꝛoccedynge, whereof poure gra- chꝛyſte of
 ce is a foꝛtherer of the ſame I haue dyd and
 moſt redoughted lord as one moſte reioyce in
 vntowꝛthy and indyng, wꝛthout the Lorde
 pꝛofound knowledge oꝛ learning poure god
 confeſſe me far vnhable to enter in foꝛ he hath
 the diſcuſſing of ſo hygh a matter geuen you
 yet albeſt I haue accordyng vnto a teacher
 the talente whꝛch I haue recea- of ryghtes
 ued not hydyng it in the grounde ouſnes
 as dyd that euell ſeruaunte, but to Jo. 1. 8

A.iiii p measure

measure and vnderstanding whiche
I haue receaued of god by þe græte
of hys spyrte I wyl lyke vnto
rute the mohabite, graue some
parte aswell vpon the land of scrip
ture as vpon auncient Doctours
approued, and the so gathered as
it were in a bundell together, the
true vnderstanding of this mysti
cal meate of chrystes body & bloud
Declaring the right vse therof as
by the worde of God shalbe playn
lye approue, and for bycause as
yet this holy misterie hangeth as
it were in a ballaunce, and not the
true weyge therof as yet recea
ued of the multitude I haue dedi
cated this symple worke into you
re noble grace, vnto whome God
hath not onely comitted the gard
and defence of thys polypke and
civile realme, But also the setting
furth and ratyfication of Goddes
moste infalable word whych hath
many yerres sustayned open & ma
nifest wronge, in thys holy myste
rye. And bycause I cannot so ex
actly prefer this vrgent matter to
so prudent and myghty a Wyse
as youre grace is, yet I truſte my
good wyl and diligence is accep
ted

ted of God, and though it be but
herp litle that I can do, yet I ho-
pe lykewyse that for the declarati-
on of thys smples and manifest be-
ritie, your grace woll pardon my
bolde enterpise and accept thys
powre worke of my care houres
in good parte, whych shall enco-
rage youre prapierman, to the more
continuaunce of study here after.
Thus god the eternall father for
the death and bloudsheddyng of
hys onely sonne Iesus Chist our
sauour pferue the Kinges Ma-
iestie, your most noble grace with
all hys mooste honourable coun-
saile, and the hole realme to gods
glo:re. Amen.

Your most humble orator
Ihon Wardeley Clerc of
the Kinges Maiesties
mynte called suffol:
ke house.

prouer, if
waite in
the waye
and kepe
the pathe
of p^righ
teous, for
the iuste
shall walke
in p^rland
and p^rin-
nocentes
shall re-
mayne in
it, But p^r
vngodlye
shalbe re-
ted oute
of p^rland
and p^ruic
hed doers
shalbe ta-
ken oute
of it.



Only

derynge thee

wonderfull myracle

on of mannes iudgements, and
also what greute hurte and daun-
ger of soule ensuyth by the edu-
catyon and teachynge of such cor-
rupt doctryne, to the congregaci-
ons, as rather is to be feared su-
perstyciousse than Godlye, for
manye theyr bee, that thynkethe
the Gospell of Chyste, In these
dayes to be w^ressed moze after the
fantasies of men, than accordinge
vnto the cerye truthe, of the sa-
me: as sundrye persons whiche
of malycouse myrdes, be not a-
shamed both to sape, & speake, &
also boldlye dothe affyrm, w^rth-
oute all shame, that the rites and
ceremonyes vsed in the Church,
whiche cannot bee proued by the
Scriptures, oughte to be taken
for the worde of God vntow^ritten,
and that we ought to beleue them
as

The power of gods woꝛde
as thee holpe woꝛde of God, con
tained in thee sacred Byble, and
thee Testamente of Chꝛyste, full
well consydered the Pꝛophete E:
saye. These kynde of men, where Esay, iix,
he sayth, Your lippes speake lea:
synges, and your tounge setteth
oute wyckednesse. No man regar:
dethe truthe, noꝛ ryghteousnesse,
and no manne Judgethe trulye,
euerie man hopech in bayne thin
ges, and ymagineth dysceate: And
therfore to peynt oute soche ly:
gittmate chyldeꝛen of Sathan, the
father of all lyers, whose sonnes
naturall thes shꝛynckynge Chyl:
deꝛen be, whych seke counsell, but
not at me sayeth thee **L O R D E**,
whych take a webbe in hande, but
not after my wyll, That they may
heape one synne vpon another.
These halstynge generacyon, whi
che offrowarde hartes, wyll not
walke in the testymony of Ihesu
But treade fourthe styll in thee
dampnable Doctryne of lyers, and
menne

iii regum
xviii.

psalm. lli.

The power of gods worde
doctrpne of lyes, and mennes tra
dycons, vnto whom it is sayde.
iii. Regum. xviii. Chapter. How
longe wylle ye halte on both par
tes, Yf the Lorde be God, folowe
him, Yf Baal be God, folowe him
Oh howe dothe these wycked E
domites, defende the kynghdome of
Antichrist the eldeste sonne of the
deupll, By whose lyenge and most
dampnable doctryne, they haue
seduced the people into blindnes
and errour, agaynst the veritie of
the manifest truth of the scriptu
res and most godly proceedinges
of the Kinges Maiesties: The ho
ly Prophet Dauid in the. lli. psal.
maketh greate exclamatyon of
these Vpperous lyers (sayinge)
wherfoze enforebeth þe thy tonge
to myschete, forging disceate lyke
a newe set raser, wherfoze loueste
thou malice rather than honestye
rather to lye, then to saye truthe,
for thou delyghest in peruitious
speche. Oh fraudulent tonge, the
se blynde teachers, God shall bit
terly rote vp by the rootes, and de
stroye them, he shal thowne them
downe out of the tabernacles,
and

1
The power of gods woꝛde
and consume theym vtterlye, for
so many as make oꝛ loue leaſures
ges, ſhalbe caſte amonge murthe- apo. xxi
rers, and Idolaters, in the lake of
hell burning wꝛth fyꝛe and bꝛim
ſtone. What els be al thoſe which
goeth about to teache the doctry
ne of men and ſoche ſacramentes
and lowſy ceremonies, as be not
ones mencioned, oꝛ taught vs by
the woꝛde of God. What els I
ſaye be theſe. But lyers, biperous
whelpes, and the chyliden of Sa-
than, whꝑch bꝛoughte fourth the
ſpytlye (for it is ſayd) Set lyeng
a ſpyde, let euerye man ſpeake the
truth vnto hys neyghbour, for as
moch as we be members together
and lye not one to another. Fla
p. li. Chap. v. l. i. Theſe dreamers
aleageth for the ſtableſſynge of
thys theyꝛ dampnable doctryne,
the woꝛdes of S. Ihon, whꝑche
ſaythe that Ieſus dꝑd many thynges,
whꝑche be not wꝛyten, and
alſo S. Paule commaunded cer-
taine vntwꝛyten tradicions and
ceremonies, to be obſerued of the
Theſſalonians and kept. And that
Paule hym ſelfe pꝛeached not the
ſcriptures

gene. iii.

Iho. viii.

Eph. iii.

Colo. iii.

Flap. ii.

Flap. ii.

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The power of gods worde
scriptures onely. But also the tra
ditions of the elders (these I say)
& soch lyke doctryne, many of the
se hely beastes, goeth about to tea
che & instruct the people, to be the
gospell of Christ, and by the same,
wolde stablish, not onely certayn
sacramentes, and ceremonies bled
in the church, but also they? God
of the aulter, to be very fleshe and
bloode really (yea, the very same
body, that was borne of the Wyz
gyn Mary and suffered vpon the
crosse, which is blasphemous doc
tryne, and mooste necessarpe to be
confuted amongst all matters.
Now beyng in refozmacion, the
se maner of teachers sayth S. paul
are all wayes false lpers, wycked
beastes, and now helys, These hy
pocrytes do aspyre, that the church
(as they say the byshopes (as they
bnderstande hath power to iudge
ouer the Scripture and to examy
ne it, and auctorytpe to allowe. o;
to refuse the Gospell. To dys
pence wpythe the tene Commaun
demētes

The power of gods woꝛde
maundementes to alter the forme
of Baptisme, and to make newe ar
tycles of oure faythe, besydes thos
se, whych are conteyned in the
Scriptures. Thys detestable
erroure and blyndnesse of soche
teachers, whose malapurpose ob
stinate, wher thow we they blas
pheme God, and hys woꝛde is to
be lamented, the thynge beyng so
manifeste frome the whych to sta
blyfhe the hartes and myndes of
the godlye, whych beleue the
woꝛde wyrtten, to bee sufficient
foꝛ theyꝝ saluacyon and to con
tempe and abhoꝛre these doutyng
dreamers of these malignaunt mi
nisters, I wyl resyte certayne
testymones whych euidentlye
shall approue the wyrtten woꝛde
of God, to be the onelye and vnte
moueable foundacyō of our fayth
and that all the Articles of oure
saluacyon oughte to bee proved
by the holpe Scriptures, and not
by thee Gloses of men, Bishops
lawes

The power of gods woꝛde
 lawes, oꝛ mans tradicions, rytes
 oꝛ ceremonies, which ar receiued
 in the church, and not conteyned
 in the scriptures, whych they say
 is the woꝛde of God bñwꝛyten.
 The fyrste pꝛoue is the fourth of
 Deute, iii. Deutero. Wher it is sayd, ye shal
 not adde vnto the woꝛde, whych
 I speake vnto you. Neþther my-
 nishꝛ from it, note these woꝛdes,
 yf they were euer expounded to
 be vnderstande of the bñwꝛyten
 woꝛde, whych these speng discea-
 uers aspyꝛme, but ought to be vñ-
 derstande of the wꝛyten scriptu-
 re onely, so that playnly they whi-
 che ymagine, þ̄ ther shuld be any
 other bñwꝛyten veritie, be clerly
 agaynst Goddes truth, for in the
 first of the same boke is wꝛyten.
 Deute, vi. What I cōmaund you, that shalt
 thou do only, vnto the Lōꝛd thou
 shalt neþther adde, noꝛ mynyshꝛ,
 any thyng. And in the laste chap.
 of the Apocalips, who so euer ad-
 deth any thyng vnto thys. The
 Lōꝛde shal sende hym the plagis,
 whych be wꝛyten in thys boke.
 Which place the Duns men euen
 Duns hymselfe, grauntethe that
 thys

The power of gods worde
 thys sayenge oughte to be vnder-
 stand of the whole scripture. The
 doo not these false teachers synne
 manifestly, agaynst the commaun-
 dementes of god, which doth assey-
 me, that they: is any other worde
 of god vntowritten, as they do whp
 they expounde the scriptures after
 they: owne fantassies, geuing iud-
 gement of the wyll of god, wyth-
 oute the worde of God written,
 and is it not a deuelysche lye, to
 say, the scripture cannot be vnder-
 stande wythout mens comentari-
 es o: gloses, because the scripture
 is so obscure darke and doubtful,
 that it maye be els applyed to con- deut. xxiij
 fy:me heresyes what benedictyōs
 bee appoynted of sundre kyndes
 vnto them that kepeth those thynges,
 which be written in the boke
 of the lawe, And in the. xxiij. of the deute xxij
 same boke, doth not Moyses saye
 manifestly thus. Set and fir your
 hartes vpon al the wordes whych
 I testyfy vnto you thys day, that
 ye maye commaunde your chyldre
 to kepe & obscure al thynges whp
 they are written in the boke of the
 lawe, for they bee not geuen, and
 B. i com: s

The power of gods worde
comanded vnto you in bapn: But
that every one of you shulde lve
after them. Oh marke what these
wordes importeth, that here is e-
uerlasting lfe promysed vnto all
them whych kepe these thynges,
whych ar wyrtē in the scripture
So that by these wordes ye maye
clearly vnderstand, that Moyses,
he appointeth this to be the synall
end / & onely cause why. That god
wolde haue hys worde to be wryt-
tē, & al men, of what degre so euer
they bee (myghte be saued) by the
worde of god, and then the sequel
muste folow to be a playn blasphe-
my, to aspyre and sape, that wee
maye be saued, or dampned by any
traditions of mans inuentyons,
being not exprest, in goddes bo-
ke, are not all those very ydiotes,
and fantastycal, whych doth ascrib-
be thys ignorance and negligēce
vnto god (as thoughe) he eyther
coulde not, or els wolde not, Deter-
myne all articles necessary, vnto
oure saluacion: to be opprest by
wrytynge wrythin the holy Scrip-
ture

The power of gods worde
ture, (oz els) they declare the sel-
ues, to be ignoraunte of the synal
cause, why, the Scripture was ge-
uen vnto vs, he hathe not geuen
vnto vs, a patched, oz a worke vn-
perfect, but a ful and a whole glaf-
se, wherein the perspyght ymagine
of hys deitie, whych Sainct Paul
calleth the pypnte of hys substaun-
ce shulde appere fully therein, Also
S. Ihon saye he that thys worde
doth shyne in darke nesse, and that
is the lyght which shyneth in mē-
harter, blynded of the deuel, tho-
rowe synne: and that Chyiste doth
open vnto vs, the wpli of G O D
thorowe hys gospell. Therfore it
is not onelye thee ignoraunce of
manne, that the worde of God is
thus blaiphemed, But thorowe
thee malpce of thee deupll, for the
deuell neuer ceaseth to dyspygure
thys worde, whych is the testy-
monye of thee Sonne of god, whā
he dyspyled, before thee worde
was made, and shall spghte wth the

B.ii. hpm

The power of gods woꝛde
fght with hym, euen wꝛth al hys
power, bntyl the day of iudgemēt
Thys boke, the King is commaun
ded to haue alwayes in hys hādes
and in hys fghte, þ boke of þ law
deut, xviij and to reade out of it, al the dayes
of hys lyfe, for thys purpose, that
he shuld learne to feare hys Loꝛde
god, and he delygentlye to applye
hys studie, therin. And then thys
pꝛomysse is made hym, that he shal
lyue longe and many of his pꝛoge
ny, & kynage, shal entoye his kyng
dom, after hym, wolde tnto God,
all Chꝛysten kynges. and pꝛynces,
wolde regarde the reading of this
boke, and thynke it to be one part
of theꝝ offycie, to be sometymes
occupied in the readyng therof,
that they maye learne the wꝛll of
God, how he wꝛll be feared by his
woꝛde onely, and not by any po
pꝛ the lawes and mannes tradyci
ons, for it is wꝛyttē in the .xxx. of
Deuteronomium. The commaun
dement whych I geue vnto the, is
not aboue thy power, neyther far
re from the, it is not set in heauen
neyther it is beyonde the sea, but
the

The power of gods woꝛde
the woꝛde is nyght bnto the, euen
in thy mouthe and in thy harte.
Marke what Moyses sayth here,
Remember saythe he I haue set it
befoze thy eyes, that thou mayeste
reade in that boke and vnderstand
it also: For in thys boke, he foꝛbid
deth al maner of honour, and con
demneth all maner of woꝛshyppe
and serupce, to bee inuented other
done vnto god, after the wpl, com
maundementes, tradycons and
doctrynes of men, contrary to his
woꝛde oꝛ otherwyle then his woꝛ
de appoynteth, oꝛ that whiche is
not oꝛdayned by the same oꝛ com
maunded, foꝛ these seruises muste
be learned out of the woꝛds of god
both what wpl please him, & what
pleaseth hym not: These thynges
be knowen onely, by the holy wꝛit
ten scripture, and yf ye beleue not
thys, be sure heauen and earthe at
the latter daye shall wꝛtnesse a
gainst vs, yf we folowe these false
lyenge pꝛophetes of the false chꝛi
stes, whiche ymagyne a new woꝛd
and a new chꝛist, as to be bounde
to certayn appoynted places, day
es meates, bowes, to abstayne fro

The power of gods worde.
the lawefull creatures ordayned
of god, for S. peter putteth a diffe-
rence betwene thee propheticall
scripture, and an interpretacion
whych is made, and inuented of
mans owne byapne, and such tra-
dycons whych are made and en-
topned at mans commaundement
callynge all maner of doctrynes,
which be not cōteyned in the scrip-
ture of the holpe ghoost. Eapcos
and disceptfull fables, exhortynge
all men diligently to trye by thys
candell of propheticall scripture,
the doctryne, of the false lpyngpro-
phetes, whych pynagyne a newe
prophece, or scripture, and a newe
worde, for by that meanes saythe
he, shall be espyed oute the deupls
subtyltye and falshode, Callynge al
mens doctrynes not conteyned in
the scripture, very darkeneste, and
the scripture only to be the true
lyght and lantern as Dauid cal-
led it (sayinge) thy worde is a lan-
terne vnto my fete. and the lpyghte
vnto my pathwaies: Paul in both
hys Epytles to Tymothy, and in
hys Epytyle to Tyte also doth ear-
nestly

The power of gods worde
nestly warne vs to be ware of the
blasphemys, whiche shulde be in
this laste tyme, of these lping tea-
chers whych shuld lape vpon our
neckes newe and wycked oppo-
sitions, and buld and confyrm, with
theyr doctrine and lawes, not con-
fyrmed by the worde of God, and
the prophetes, but by false signes
and lping myzacles, to blynd and
disceau the vnfaithful and soche
as haue not receaued the cruth of
gods worde, and he monystrerth vs
so earnestly of these thynges, that
he calleth heauē and earth, to wy-
nesse wth hym, that he byd premo-
nysh and declare to vs before, of
these Antichristes that shuld come
Declarynge therby what care and
sorrowe, he taketh for vs, and how
soe he lamenteth, that we shulde
be thus seduced and disceaued, by
soche blasphemous Antichristes,
as these be, whych wold appoynte
vs another Gospell, of theyr own
draynes to feade vs, wth dreges
of theyr inuented Sacramentes
and lowse Ceremonyes whiche
they patched vnto the worde of
B. Iiii god

The power of gods woꝛde.
woꝛde of God, as necessarie vnto
our saluaciō, hauing not the scrip-
tures foꝛ the stablyshement of the
same, and it wold then compel the
people of God as well to receyue
thepm wyth asmoche reuerēce as
those sacramētes & other ordinau-
res instituted by the woꝛd of god,
These blyndes guydes, the Pro-
phet Elise thꝛeatenech the euer-
lastyng nyght of inꝑdelyte oꝛ bi-
belefe, and vnto them also that be-
leue epyther any new reuelatjons
oꝛ els any apparicions of dead spi-
rites wythoute the woꝛde of God
the woꝛdes be these, Shall the peo-
ple seke counsell of theyꝛ God: oꝛ
shall they aske counsel of the dead,
foꝛ the liuyng, shall they not rather
loke and searche thee lawe of thee
Lorde, and take the testmony of
god vnto counsell, foꝛ yf they tell
you not (sayth he) accoꝛdyng vnto
this woꝛde. They shal haue no
moꝛnyng lꝑght, Oh merciful lord
what soꝛe and greuous sayyng (is
this) yea it is a thꝛeatenyng, vnto
them that vnderstād what this
boyce is, and what darkenes this
signifyeth, this moꝛnyng lꝑghte
sayth

The power of gods worde
sayth Esay (is Christ) the lpght of
the world as he sayth hym self by
dpyng vs walke in the lpght why=
le ye haue it, that no darknes com=
passe you, thys lpght the p:ince of
all darkenes shalle sp:st from man=
kynde thoz we infydelytie, & rob=
bed vs of the true knowledge of
God, and brought vs into al dar=
kenes of errours, and supersticiō,
by these lpyng p:ophetes whych
wolde byng vs to infydelitye by
theyr darke doctryne of bnypte
berpties, but it so pleased the son=
ne of righteousnes to restore thys
lpght vnto the world agayne, and
hys commynge was vnto vs the
bryght moonyng whych the p:o=
phet speaketh of in this place But
alas it is no maruel that we haue
so longe walked in thys darknes,
for we haue bene taught by Balas
p:ophet, a new christ and haue for=
sakē the word of God. and sought
thys lpght in the deupples doctry=
ne, and mens tradicions, haupnge
oure confydence in fantasys, that
wee haue beleued dead sp:ptes, &
made newe articles of our saythe,
as that ther is a purgato:ye after
this

The power of gods worde
thys lyke out of the whych soules
may be redemed thozow þ sacrify-
ce of þ masse, whych þ antychriste
of Rome & hys lyng shauelinges
make to be a sacrifyce fo: þ quyk
& the dead cōtrarpe to þ instituciō
& o:daynace of ch:ist. Haulg not
one word of þ scripture fo: the sta-
blishment of these they: dreames.
And yet they cōtinue in þ ministra-
ciō of þ massedaply agaynst þ kpn-
ges maiesties moste godly procea-
dings, by occaspon wherof the
people commyt Idolatrye, alas it
is to be lamented to se þ sturdynes
of these Babilonical papistes whp
che wyl not gyue place to þ truth,
but shal stple cōtinue in they: mal-
kpng, & contrary to the worde of
god, o most execrable antichristes
which take bpō you, to offer bp a
sygne fo: a sauour, whych is ma-
de by the handes of a wycked man
and bringe mē to worship bread &
wyne in stede of the eternall God
whych ar to fals gods (as they are
bled, by your lytting bp, wher fynd
you in the word of god þ ye ought
so to do but only by your Romysch
fathers apoyntmēt, Chyste neuer
cōmaūded his word to be preched
vnto bread & wyne whych are but
two dead thinges, but to soch peo

The power of gods worde
ple as had sayth to beleue & folow
þ same, he had þ saythful beleuers
of this holy supper, to take & eate
this bred & not to knele to it, & to
worship it as god. For S. Augu, &
the old doctozs calleth it a sacra-
mēt, a mystery & mystical meat whi-
che is not eatē w to the & hely, but
w eates & sayth, & as touching ho-
nour & worship to be done to it, it
is playn ydolatry. This most onis-
ouſe veneraciō was added by your
pope, not wout the ppetual curse
of god, as appereth in Deut. xxi. &
Apo. xxi. For in your popes masse
nether is þ lordes death set out to
be vnderstand o; preached no; yet
his body & bloud frutfully therein
receaued, nether ar þ hearers ther
of pswaded to cōtinual thākelge-
uing, no; yet christianli exorted to
a mutual loue & cōcord, but the de-
uoucest þ cometh to þ masse of you-
rs, one hateth another, one disap-
peth another, one troubleth ano-
ther, one robbeth another, besides
þ abhominable superstitious & ydo-
latries which ar dayly therein cō-
mitted, this your abominable ma-
ſſe bi so mani pestelēt popes disced
which were peruersters and ſinc-
kinge Sodomites not regardinge
the sayinge of the holy Apostle S.

Rom, xv.

The power of gods worde
S. Paul, but peruerting the scrip-
tures for þe maintenance of theyr
belies and for lucre sake, whiche
sayd. Ro. xv. I dare not speake of
an of those thynges, þe christ hath
not wrought by me. O shamelesse
beastes the how dare ye be so bold
as contraay to gods holy worde,
inuent and make the vntiperable
masse, wherein is the glorious sup-
per of the Lorde (whiche was bys
owne instytucion) most blasphem-
ously blemysht, and broughte
cleane out of remembrance, in þe
christen church, wherfore a remem-
brance of christes death to his co-
gregation was that heauenly sup-
per first ordeyned, and a vniuers-
all thanks geuyng for the most
frutefull benefyte of the same. In
that holy and sacred supper at the
mutuall members of Christes mi-
stical body ther gathered together
and knyt petyghly together to
theyr heade wth the ioyntes of
fayth, and spowes of loue, where
as it is trulye mynistred. But
in your popple masse there is no
such godly order, byd not Iesus
christ in the institution of this sa-
crament

The power of gods worde.

cramēt all bread simply saue vnto
hys apostles (take & eate) he sayde
not, behold and worshipp, dyd euer
any of the Apostles prouoke anye
mā to such worshipping as these Ido-
laters do. Marke how far these
fals pphetes of Baal, swerue fro
the doctrine of S. paul, as abhomi-
nable scozners & theues which pra-
ctyse nothyng els but the bitter de-
struction of soules & inuenters of
tumulte & sedicio amōges the peo-
ple. Wzeth: & sayth he I besech you
marke thē that make diuision and
geue occasiōs of euyl, contrary to
the doctryne that ye haue learned
and aduoyd thē, for they that are
such serue not y lord Iesus Christ
but theyr own bellies & wpth swe-
te prechinges & flatterig wordes
deceyue the hartes of the innocen-
tes, what may be moze plainly spo-
ken agaynst thys your new inueu-
ted sacrifice of the masse as ye cal
it, than that ye be sowers of dys-
spon enemyes to your Kpng hur-
ters of the publyke welth & break-
ers of the cōmaundemētes bothe
of god and the magistrates, now
whose subiectes be you (neither
gods

Rom. xvi

mat. xxviii

Thou. viii

The power of gods worde
gods no: the Kynges, but obedie
ministers to your father the great
anthichrist of rome, it manifestly
appereith why holde ye not by the
eternal testamēt of god to be wor-
shipped in the which is christ con-
reped both really & substanti-
ally, no, that were nothing for your
proffect & comoditie, thys blind-
nes of mē & obstinate malice wher
thorow the blasphemie God & hys
word is rather to be lamed, thē
to be conuict by the word of God
the thig is so vituperable, Ye blid
buffardes wher haue ye one ioynt
of the worde of god to make thys
holp supper a sacryfice eyther for
to be worshipped but onely ye re-
ceyued that doctryne of the wyck-
ked iantraneus the great enemye
of gods truth & true religion and
papa innocencius whiche added
thys transubstancion thys unkno-
wen god wherunto ye cause thee
people to comit ydolatrie. Christe
sayth math. xxviii. Teachethem to
kepe all thynges that I haue com-
maunded you, and I hō in the. viii
chap. of his gospel sayth, if ye aby-
de in my word, ye are my disciples
in dede, and ye shal know the truth,

The power of gods woꝛde.
 and the truthe ſhal make you free,
 he that is of god, he heareth þ woꝛ
 des of god, and euerpe one that is **Jhon. xix.**
 of þ truth, heareth my voyce, now
 to woꝛſhip here by loue any byſp
 ble thyng, declareth plainly ye
 heare not the voyce of God, for he
 hath not ſo commaunded you (for **Jhon. xv,**
 thus ſayth chriſt) yf ye kepe my co
 maundemētes, ye ſhal abyde in my
 loue, & ye ar my frendes, yf ye doo
 thoſe thynges that I comaunded
 you, But and yf ye leaue the com
 maundemētes of god, & mayntay
 ne your own conſtitucions, & caſt
 aſyde the comaundemētes of God
 to kepe your owne tradicions, the
 are ye falſe ſpenge pꝛophetes, of
 whom Hieremy wold haue vs to
 be ware of. Where he ſaythe, take
 hede ſayth he, ye truſt not in coun
 ſels that begyle you, and doo you
 no good, and further he alſo ſayth **Hiere. vii**
 heare not the woꝛdes of the pꝛo
 phetes that pꝛeche theꝝ own dꝛea
 mes, and þ pꝛophet Ezechiel both **Eze. xviii**
 in the. xlviii. &. xxxiii. of hys booke **xxiii.**
 ſaythe, heare o ye houſe of Iſraell
 ſayth þ lord/ is not my way ryght
 or ar not your wayes rather wꝛo
 ked, The chyldꝛen of thy people

mat. xvil.

Thon. ii
Luke. xix
marc. xi
math. xxi.

The power of gods worde
of the people saye (tuthe) the way
of the lord is not ryghte, wher as
they? own way is rather vnryghte,
te, what can be moze playnly sette
fozth to declare your abhominaci
on not only concerning the abuse
of y? holy supper of y? Lord, in these
thiges befoze spokē, but also your
olde leuen wherwyt he ye haue so
soyled & poysoned the veritye of
gods word, by your beggetly tra
ditiōs & vnwritten verities, that
therby ye haue spoyled & robbed y?
people of the true ministracion of
thee Sacramentes, as vnlawfull
biers, and sellers of gods mystery
Like robbers & theues ydolaters
& murtherers whych ought to be
dyuē oute of gods church wyth
whypes, for dysceayning the peo
ple as ye long haue done, & yet do
to this daye, they be not ashamed
both to wyte and pzeche, that the
very natural body of chryste, both
in quantite, and qualite is cōtay
ned x ally vnder the forme of bred
in the sacramēt, and is a dayly ob
lacion both for the quicke and the
dead and muste also be taken for a
sacrifice, of no lesse value & effeca
ce

The power of gods worde
cpe, the the body which chzist hym
self offer ed vpon the crosse, & who
that beleueth not this, shall be an
heretique, what abominable the-
ues, and mockers be these whych
teache the doctryne, they pꝛactyse
nothyng els, but bitter destructiō
of soules, what ar these els, but spi-
rituall theues, seysmatiques and
soule murtherers. Rebeles, & trap-
tours, to god, and to man. Neuer
dyd crewell pharao, holde the peo-
ple of Israel in so wycked captiui-
tie as dothe these superstitious ge-
neracion these ydle Sodomyties,
holde the most dearly redeemed he-
reitage of the Lord, Yf any thyng
vnder the heauens, hath neede of
refoꝛmacion, let all men that myn-
deth any godlynes, thinke thys to
be one, let vs beware of these tras-
gressozes of gods commaundemē-
tes, for theyꝝ own tradicions, for
these be they, whō S. paule dothe
admonyshe vs of, in hys fyrste E-
ppistle to Timo, he. vi. chapter. Yf
any man teache otherwyle and is i, Tim, vi.
not contente wth the Doctryne
of godlynesse, he is putte bp, & kno-
weth nothyng, but wasteth the hys
L. i. byaynes

The power of gods worde
 bypnee, about questios, and stry-
 fe of wordes, wherof spryng enup-
 raylinges, euel surmynges and
 barne, disputacions, of men, with
 corrupte myndes and destitute of
 the truth, whych thynke þe lucre is
 godlynesse, from soch seperate thy-
 selfe. And saynct Iohn in the se-
 ii, Iohn. i. cond ppsle the fyrst chapter sayth,
 Whosoever transgretteth and aby-
 deth not in the doctrine of chryst,
 hath not god, He that endureth in
 the doctrine of chryst, hath both þe
 father and the sonne, Yf ther come
 any to you, & bypnyng not thys lear-
 nyng wpth hym, receaue not him
 to your house, nether bydd him god
 spede, for he that byddeth him god
 spede is partaker of his euel dedes
 and Hebre. xiii. be not carryed a-
 bout wpth the dyuerse and straunge
 learning, here is to be perceaued,
 Whether the teachyng of these
 mermaydes longe be swete, & ac-
 cordinge to the scriptures, or els
 full of popsones (or not) to them þe
 geue hearing to this theyr dāpnā-
 ble meolody which ledeth to death
 the hearers therof. But yet neuer
 was Gnato vnredy of hys flatter-
 yng

The power of gods woꝝde
ring seates, to compase his cloked
colusiōs, where he fyndeth pching
rares, by hys pꝑocryptical speache
but now to pꝑoue by gods infalla
ble woꝝd, whether Chꝛistles natu:
ral body, be in þ̄ sacramēt as they
say & wold make you to beleue, oꝝ
not, you shal not pꝑceauc by þ̄ scrip
tures, nether by þ̄ ordināce of chꝛi
ste, noꝝ yet by any reason, it can so
be, & now let vs heare what wꝑt
nesse chꝛist him self the euerlasting
woꝝd of god geueth of his scriptu
re, The hyghe doctours dysputed
here of euē in chꝛistles tyme, which
thought þ̄ the scripture wout the
tradiciōs of the elders was not suf
fyciēt foꝝ theꝝ saluaciō, and foꝝ þ̄
enstructiō her of, one of those doc
toꝝ came vnto chꝛist, & said. May
ster, what may I do, to inheret e
uerlastinge lyfe, Chꝛiste answered
this curious doctour sending him
to the scripture, & yinge what is
wꝑtte in þ̄ lawe, oꝝ what doest þ̄
red therein, as though he shuld say
thynkest þ̄ that god is a chaūgling
oꝝ a wauerig red, which wil alter
his mide euery hour, as mē chaūge
their lawes, & ymagyn dayly new
C. ii. op:u:ōs of

The power of gods woꝛde
of god thou shalt wel vnderstand
that the woꝛde of god continueth
foꝛ euer. Therfoꝛe do thou nothiꝝ
but euen the selfe same thyng (one
ly) that thou fyndest wyꝛtten in þ
law and pꝛophetes, do that & thou
shalt lyue, he saythe not how thyꝝ
kyst thou, oꝛ how dost thou here,
the pharises, and the scrybes, pꝛea
and teache, go to theyꝝ doctryne,
but he byddeth go sear che þ scrip
ture, & albeȝt the Scrybes & doc
tours, patched theyꝝ lawes & tra
dycions vnto the woꝛd of god, as
our Ypocrytes, and doctours do,
in thys holy Sacrament, of Chꝛi
stes body and bloud, and wold also
pꝛeferre theyꝝ dꝛowse dꝛeames,
befoꝛe the woꝛde of god, as chꝛist
sheweth in the. x. and. xxi. of Ma
thew, Yet amonges all lyenge pꝛo
phetes, the true Church, had one
iudgement, and belefe: that þ wyl
of god must be knowe by the scrip
tures onely, and that all artycles
musste be iudged and examyned by
it, as chꝛiste declareth, wher as he
sayth, vnto the Jewes. Sear che þ
scriptures, foꝛ ye beleue surely, to
haue euerylastyng lyfe in them, by
these

math. xv
xxi.

The power of gods worde
these wordes, Christe testifeth
playnlye that the oppynion of the
olde church, was that al mē shuld
iudge al articles of the saythe, ne-
cessary hnto saluacion, by that on-
ly, and where he byddeth them exa-
mpne hys preachynge by the scrip-
ture, he sheweth euidently the who-
le gospel to be cōtayned in þe olde
scripture. Therfoze now let vs ser-
che the gospel, what Christe tea-
cheth, concerning thys mystery of
his body & blood, whether we can
fynde it to be naturally, transub-
stancially, and ryally in the sacra-
ment, as they say, or not. These pa-
ppstes haue preached, put in wy-
ting, & taught, that after they ha-
ue blowen and spoken ouer thee
bread whiche they holde betwene
theyr fyngers, and breathed ouer
the wyne in þe chalice. That theyr
remayneth nether bread nor wy-
ne, but by transfozmacion, or as
they saye transubstanciacion, thee
natural body, of Iesus christ: vn-
der the accidens of the breade, is
theyr inuisibly hyd, and the blood
also, vnder the accidens of wyne:
Yf thys doctryne be not bothe a-

The power of gods worde.

gagynst the verite of holy scripture
and reason, you shal se it manifest
ly proued, for thys sophisticall de-
terminatio, procedeth of the ban-
tis of dreames, & clearly agaynst
doctrine of S. paul, & the holy euā-
gelistes, & al þ auncient doctours
as S. Augustyn, Cyprian, & other
1. corin. xi, olde wyrters, as breuely I shal de-
clare. & fyrst S. paul, sayth thus to
the Corinthe, our lord Iesus ch:ist
the same nyght in whiche he was
betrayed toke bread, and geuynge
thankes, brake it, and sayd, take &
eate thys is my body: which is to
math. x. vi taken for you, S. mathewes wordes
be these and as they supped, Iesus
toke bread, blessed it, and brake it,
and gaue it to his disciples, & sayd
take and eat, this is my bodye, S.
marc. xiii. Mark. and S. Luke, asprymeth the
Luce. xxi same wordes, wyrtte in thei: gos-
pels, expresse namynge it bread
and not the substance of breadde,
1. corin xi, S. Paule in thys place, sayth man
approueth hym selfe, and so eateth
of this bread, and drinketh of this
chalice: he sayth he not eate ye the
body of ch:ist whych is hyd vnder
the accidens of bread, and drynke

The power of gods worde
 ye hys blood hys bader & accides
 of wyne, But openly and simply,
 sayd he, (eate of thys bread) These
 wordes certayne declareth the
 scripture to be no fapning, noz dis
 cept, & here it doth approue, what
 bold and presumptuous teachers
 thys be, whiche durst dyspyne and
 determyne, agaynst thys doctryne
 of S. Paul, & the euangelistes that
 ther is nether bred noz wyne, but
 the symplitude of bread and wyne
 where as it is also wyrtten, in the
 Actes of the Apostles, on a saboth act. xxviii
 daye, when we ware assembled, to
 breake bread, here it is not sayd of
 the lykenes of bread, and S. Paul 1. Corin. x
 sayth also, the bread that we brea
 ke is it not the participation, of
 body of Iesus chryst, by these scrip
 tures, it is perceaued playnlye to
 all true beleuers, that it is expres
 lye pronouced to be bread & not a
 shap lykenes or apparece of bread
 these scriptures ought euery chri
 stian to beleue wth payne of eter
 nall dampnaciō, for the holy scrip
 ture bseth no fapning, and truely
 euery fapthfull christian man, wel
 vnderstandynge thee mysterpe of
 C. lxxi thys

The power of gods worde.
of this sacrament, doth take it to
be a sacramētall bread, and not as
comyne and vspall bread, a bread
sanctified, and ordeyned to deuy-
ne bles, bycause that in thys most
holp action, the spirite, and soule,
of the faythfull, shuld be noysshed
vnited, and knyt to chzist by fayth
by þ inuisible spgne, in thys mozt
tall lyfe, whych in the lyfe to co-
me, shalbe openly shewed to hys es-
lectes, wpythout any sacrament, or
couertynge, (at all) whych our red-
emer, and byghe byshop, hath or-
dayned for a memozpall of hys de-
athe, vnto the consumacion of the
worlde, and as the faythful recey-
ue that breade into theyr belly, by
eatyng it, so vndoubtedly, they re-
ceauē the frute of hys deathe, into
the yr soules by the beleuynge in
hym, for a remembzance, impoz-
seth the thyng, to be absent, and
therfore thys holp mystery, beynge
but a remēbzance of chziste. Thā
can he not be here pzent, for tru-
ly yf the mistery be done, vnder no
fygure, than do we naught, to call
it a mystery, for that cannot haue
the name of a mistery, wherin no
thyng

Barthol
p. 168

The power of gods worde
Chynge is hydde, where nothynge
is remoued, from our cozpozallen
cis where nothynge is couered,
wth any beale, But that bread
whych by the mystery of the word
is made the body of Ch:ist, & doth
shewe one thynge to thee externe
sences, and another thynge soun-
deth to the inward mynde of fayth,
foz outwardlye, the bread remay-
neth bread still, as it was befoze,
the same shape is euident, the sa-
me collour is sene, the same tast is
tasted, But wthin is a thynge
moch moze pzeious, moche moze
excellent, that is to saye, the bodye
of ch:yst shewed, not wth the sen-
ces of the fleiße, but wth the eyes
of a faythfull mynde, is sene recea-
ued or eaten, the wyne also which
by the consecracion of the p:ests,
is made the sacramēt of the blood
of ch:iste, whych setteth forth one
thynge, outwardly & contayneth
another thynge wthin, foz what
other thynge is superfcially loked
bpon, but the substaunce of wyne,
Tast and it sauereth wyne, smell &
it smelleth wyne, loke on it, and y
collour doth argue wyne, but yf a
man

The power of gods worde
man do consyder it inwardly, the
not the lycour of wyne, but of the
blood of Chyist, it sauozeth to the
beleuinge people, whē it is tasted
now that no man can deny thes
thynges to be true, it is manifeste
that the bread & the wine be called
the body and blood of chyist spgura-
tively, for notwithstanding af-
ter the mystical consecraciō, bread
is not called bread, nor the wyne,
wyne, but the bodye and blood of
chyist, yet after þ which is sene, ne-
ther is there any kynd of fleshy kno-
wen in the bread, nor in the wyne
any drop of blood, for yf nothyng
were takē here spguratively, thā
shuld here be no place for the wor-
kyng of fapth, because þ nothyng
shuld be spirituall done, but what
soever it be, we shuld take it after
a fleshely iutellectyon, and what
fapth is, by the sentence of S. paul
is an argumente of thynges that
appere not, that is not of these sub-
staunces, which are sene, but of tho-
se whych are not sene, yet shall we
here take nothyng, accorpyng to
fapth

The power of gods worde
saythe, for what so euer it be, wee
maye see and diserne it, after oure
corruptall senses, and what I pray
you can be more foolyshe to take
bread for fleshe, & call wyne blood
and a mysterie we cannot call it,
wher no hpd or secret thyng is the
shed. here is to be vnderstande, in
this holy supper of the lorde, that
it representeth to vs an inuisible
grace, and therfore it is not al one
thyng, that is sene, and that is be-
leued, for these thynges that bee
sene, doo onelye feade the corrup-
tyble bodye, beyng corruptible
thē selues. But these thynges whych
be ar not sene, do fead the immor-
tall soules, they beyng immortal
them selues. Oure fathers in the
deserte, by a spyrytuall meat, and
a spyrytuall-drynke, dyd eat Chri-
stes bodye and drynke his blood
as thee Apostle dothe wytnesse,
oure fathers saythe he, haue eaten
the same spyrytuall meate, & dron-
ken the same spyrytuall dryncke,
as ye wold say, So could he in the
deserte, turne the manna, and the
water

The power of gods woꝛde
the water of the roke into his fleſh
and bloud. Notwꝛthſtandyn
hys fleſhe was hāged on the croſſe
foꝛ vs, longe after, and hys blood
shed, and here you ſhall conſydere
what is ment by theſe woꝛdes ſpo
ken by chꝛiſt, except you ſhall eate
the fleſhe of the ſonne of mā, and
dꝛinke his blood, you ſhal not haue
lyfe in you, he ſayd not ꝑ his fleſhe
whꝑch hāged on the croſſe ſhuld be
cute in peces, and eaten of hys A:
poſtles, noꝛ that hys blood whꝑch
he ſhed foꝛ the redemption of the
woꝛld, ſhuld be geuen his diſciples
to dꝛinke, foꝛ it were a wꝑked
thynge ꝑ hys fleſhe ſhuld be eaten
and hys blood dꝛonken, as the ca
pharnetes and infidelles toke it,
beyng offended wꝑth hys ſayyn
ges, therfoze he ſayd to hys dyſci
ples, ꝑ ꝑou ſhall ſee the ſonne of
man aſcendynꝑ thꝑther where as
he was befoze. &c. (as thoughe he
ſhulde ſay) You maye not thynke
my fleſhe, to be eaten of you coꝛpo
rally, neyther my fleſhe, to be deup
ded into peces, foꝛ almoche as after
my reſurrection, ꝑ ꝑ ſhal ſe me by
ſꝑbly aſcend into heauē, wꝑth the
fulneſſe

The power of gods worde.
fulnes of my hole body and blood
Then ye shall perceaue my fleashe
is not to be eaten of these that be-
leue as the infidels thynke. But
that the bread and the wyne chaun-
ged by a mysterpe into my body &
blood, is to be receaued of þe sayth
full, for he saythe consequentelye.
The spirite is he that quickeneth,
the fleashe profiteth nothing, after
any soche sorte as the vnfaithfull
vnderstande, but otherwysse it ge-
ueth lyfe as the faithfull take it
by a mysterpe. So in thys mysterpe
of the body and blood of christ her
is spirituall operacion, whych ge-
ueth lyfe, wpythout the whych ope-
racion, the mysteries be vnprofy-
table, for wel may they feed the bo-
dy, but the soule they cannot, here
the papistes saye, that those thyn-
ges be done in veritie, but not in
a mysterpe, wherin they repuge a-
gaynst the wpytynges of the holy
fathers. S. augustin sayth. Except
ye eat sayth our sauour, the flesch
of the sonne of mā, and drinke his
blood, ye shal haue no lyfe in you,
(he seameth sayth he) to commaund
a wycked thynge. Therfore it is a
figure

¶ 1st. 111. de
doctrina
christianis

The power of gods word
figure commaunding vs to be com-
municatoꝝ of hys passion, this is
pꝛofytable to pꝛynt in our memo-
ries, that hys fleſhe was wounde
and crucifyed foꝛ our ſakes. S. au-
guſtyn doth thus affꝛme the my-
ſterye of the body & blood of chꝛiſt
to be a figure, foꝛ it is no pꝛinte
of religion ſayth he, but rather in-
quittie to take hys fleſhe and hys
blood carnally as they dyd whꝛch
vnderſtoode not Chꝛiſtes woꝛdes
ſpiritually, but carnally, and wēt
backe therfoꝛe and departed from
hi. Now, here is playnly ſet foꝛth
vnto you, that thys holy ſacramēt
of the bodye and blood of chꝛiſtes,
is a myſtery certifieng thy weake
cōſciēce, that as that ſacramentall
bread is broke, ſo was chꝛiſtes bo-
dy broke, foꝛ your ſynnes yf ye be
faythful, a byding in chꝛiſt & he in
you, but yf you be wicked & unſay-
thful, ye do not eate hys fleſhe noꝛ
dꝛynke his blood, al though ye eat
the ſacramēt of ſo great a thyng,
Theſe be bedes woꝛdes bpō the. i.
epiſtle to the Coꝛinth. the. i. chap.
Now where as theſe daſyng dꝛea-
mers & lowly locuſtes, doth teach
that

1, Coꝛin, x

The power of gods worde.
 that the presentes of chzistes natu-
 ral body is holy, cōtained in þ sac-
 ramēt that is easper sayd, thē pro-
 ued for this sayth S. aug. to Hier-
 ro. his body wherein he rose muste
 be in one place, but his truth is di-
 speried in al places. & also wryting
 vnto Dardamū doth proue that þ
 natural body of chzist, must neades
 be in one place (Onely) & also þ his
 soule can be but in one place, at o-
 nes, & further saythe, yf we shulde
 graunt chzist to be in al places, as
 touching his manhode, we shulde
 take awaye the truthe of his body
 for he playnly affyrmeth, as tou-
 ching his godhode he is in euerye
 place, & as touching hys manhode
 he is in heauē, as this doctryne of
 chzist doth playnly proue, spokē to
 his disciples, sayig, yet a litle whi Ihon. vi
 le I am with you, & thē I depart to
 him þ sent for, & he sayd agayne, it
 is expedient for you, that I depart,
 for except þ I depart, that cōfo:ter Ihon. vi,
 shal not come vnto you. And yet he
 sayth further, & for sake þ world, &
 go to my father / & more fully to
 touche thys matter / he also sayth math. xxi
 pōoze me ye shal euer haue w pou / marc xiii
 but me you Ihon. xii.

The power of gods woꝛde
shall not euer haue, here it appea-
reth as touching hys godhead, be-
foꝛsoke not the woꝛld, whe he as-
cended, vnto hys father, and ther-
foꝛ it must needs folowe, that as
touching hys fleſhe, and manhode
he foꝛsoke the woꝛld, as al the old
doctours and saythfull fathers de-
ſyue that chꝛiſt ment not that hys
natural fleſhe, ſhuld be preſent in
the ſacramēt to be eaten with our
teth, and therfoꝛe whoſo beleueth
hys body naturall, to be theꝝ, is
begyled, and is robbed of the true
beleue therin, wꝛth theꝝ craftye
cōueyaunces & vnwꝛpttē truthes,
by whꝛche theꝝ bꝛyng the people
into bondage, and captiue theꝝ
conſciences, in blyndneſſe / to the
better deſtruction of ſoule & body.
Teachyng them a ſtraung doctry-
ne, contrary vnto the goſpel. But
math. 15. euery plant that my heauenly fa-
ther hath not planted, ſhal be pluc-
ked vp by the rootes, ſayth chꝛiſt,
and now accoꝛdyng to my ſpꝛyte
parte and pꝛepoſicion of thys mat-
ter, I ſaye, ꝑ ther is ſufficiēt ſcrip-
tures wꝛptten, foꝛ our ſaluacion.
and foꝛ the pꝛobatio therof, I will
ſaye

The power of gods worde
lay this sentence of the old church
confyrmmed of chꝛist agaynst these
blasphemouse teachers, of these
vnlawful sacryfices of Baal and
Bel of theyꝝ holy fathers of rome
inuented contrarie vnto the cen-
ser word of god, which is wꝛitten
in the. xii. of Ihon. The word whi Ihon xii.
the I haue spoken, shall iudge the
in the last dape, sayth chꝛist. Now
the these enuyous Edomites, whi
che teache the people a new found
doctryne made of theyꝝ own byap-
nes, as thys is, to cause the people
to beleue that the natural body of
chꝛist is in the sacramēt, or to ma-
ke it an oblation pꝛopiciatorie, or
expiatorie, and to be worshypped,
this teachyng, is not found in the
scripture of god, but in theyꝝ own
ymagynacions, and pꝛiuate inter-
pretacion, for the mayntenaunce
of theyꝝ owne bellies. S. Peter
sayth, that the scripture is not ex-
pounded after the appetyte of any
pꝛiuate persone, but euē as it was
geuen by the spyꝛte of god, & not
by manes wyll, so must it be decla-
red, by the same spyꝛte, full well
knew the Apostle S. Paule when
D. I. he said

The power of gods worde

1. Thes. ii. he sayd to the Thesalonians. The
mysterie of iniquitie, euē now be-
gynneth to worke, and also pro-
phesied what shulde folowe after
hys tyme, saying. Take ye hede to
your selues, and to all the flocke,
ouer whych the holy ghost, hath
put you ouerseers to lead the con-
gregation of God, whych he pur-
chased wth hys owne blood, for
I know thys well, that after my
departynge, shall entre in grevou-
se wolues among you, whych shal
not spare the flocke, and euē of
your selues, shall aryse men, spea-
kyng peruerse thynges, to draw
disciples after them, and therfore
watche. &c. What more euident to-
ken can be geuen of you, & set forth
by Paule, ar ye not rauening wol-
ues, what els doo you, but spyle
and robbe the people of God, whē
ye teache and instruct them, con-
trarie to the veritie of the gospel
to folowe your lyving spynes and
beggerly ceremonies, as S. Paule
calleth them, to reherse thē it shal
not need, but touchynge thys ho-
ly mysterie of Christes bodye and
blood, which ye haue so soze defor-
med

actu, xx

gala, iii.

The power of gods worde
med, blemished & spotted by your
strainsubstanciacion, and other
abuses to the destruction of the
people, & fyst institution of christ
I muste of verie sorrowfulnes, of
harte, approue you by thee scrip-
ture to bee verie theues, murthe-
rers, and deceauers, and where I
haue already declared and approu-
ned, by the worde of god, and thee
olde wynters, whose sayinges I
haue in maner but gleynd, wyth
ruth the mohabite, as the histo-
ry maketh mencyon, what that most
holy & blessed sacrament of the bo-
dy & blood of our lord is, it is to
be beleued but as a mystery, & fy-
gure representynge to the eyes
of our saythe, the death and passi-
on of christ, crucified for our syn-
nes and rose agayne for our iusti-
fication, & as verely as that bread
is broken emonges vs, so verely
was christes body broken for our
synnes, & as verely as we receaue
that sacramentall bread into our
bellie, thow eating it, so verely
do we receaue the frute of his death
& metetes into our soules, by be-
leuyng in him, so that the body of
D, ii, christ is

The power of gods woꝛde
in thys sacrament, is not coꝛpoꝛal
but spiritual, and the blood of chꝛi-
ste is not ther coꝛpoꝛal, but spiri-
tual. So that nothyng is to be ta-
ken in this holy mystery, but spiri-
tually, Here is the bode of chꝛist,
but not coꝛpoꝛally, here is þ blood
of chꝛist, but not coꝛpoꝛally. The-
se be the woꝛdes of Barthꝰam, a
learned þꝛiest, wꝛyten. This pea-
res here to foꝛe, so nowe, thys is
pꝛoued sufficient to stablysh the
saythe of all men & truste in thys
poynt. And as to the woꝛshipping
therof, oꝛ to be a sacrifice, as they
saye, You shall haue the scriptu-
res to confute that doctryne, suf-
ficientlye, fꝛoꝛ the supper of the
Loꝛde, ought to be done after the
oꝛdinaunces of chꝛist, as appereth
i, Coꝛin i: the fꝛst Epple to the Coꝛinthi.
the. xi. chap. And vpon those woꝛ-
des, to it is a memorial of þ death
of Chꝛiste. whych bꝛought saluaci-
on, and not a sacrifice, but a remē-
braunce of the sacrifice, that was
once offered bp bpō the crosse, foꝛ
therin is a pꝛom pse made, as appe-
reth in the. C. and. ii. psal. Chꝛist
shal be our biþhop, foꝛ euermōꝛe oꝛ
dained

The power of gods worde
 dayned of the father, and thys pro-
 mes is performed, for ch:ist hath
 entered once into the holpe place,
 by an oblacion makynge perfecte
 for evermore, so that we need not
 to haue hym offered by for vs as *heb. ix. x.*
 gayne, the whiche dyeth nomore,
 We know that the oblaciō whych
 Moyses made, was for synnes, as
 appereth in the leuitical law, whē
 the oblacion dyd sanctifye, & the
 blood dyd washe. The p: of this one
 sacrifice (in the whych ch:iste dyd
 offere by hym selfe) dyd satisfy for
 the synnes of the whole world, ac-
 cordinge to the sayenge of *Esaie.*
 He dyd bear our synnes, & he was *Esaie. liii*
 forne for oure wyckednesse, As *S.*
Ihon sayth, he is our satisfaction *Ihon. ii.*
 and so forth so that all oblations
 whych ar besydes thys, is but bay-
 ne, as to rear an new oblaciō, and
 to set lytle by p: sp:st, to make god
 a lyar and to denye Ch:ist, whych
 bought vs after the wordes of *S.*
Peter, for p: the synnes be relea- *S. p:te. ii.*
 sed and forgiven in the sacrifice of
 the masse, it foloweth that, that on-
 ly sacrifice of the crosse dyd not sa-
 tisfy, for all synnes, & is not that

The power of gods worde.

to deny the lord, whych dyd rede
me vs, not wpth corruptible thin
ges, as with gold and syluer, but
wpth hys owne p:ecypouse blood,
so that thys holy sacrifice, whych
is Iesus ch:iste, the verpe lambe,
Jhon. i, and most holy Enocet, & wpthout
spotte. The whych alone taketh a
way the synnes of the world hath
offered fo: vs, to God the father,
hym selfe, hath geuen his lyfe, and
shed hys blood, fo: our redempti
on. Makynge an ende and consu
mation, of all outward and bysp:
ble sacryfices, and S. Paul to the
Hebre. vii Hebreus wryteth, it is couenable
to haue a byshop holy, innocente.
seperate frome synners, & hygher
then the skyes, and in the. ix. chap
Hebre. ix. ter of the same Epyistle, is sayd thus
ch:ist þe byshop of goodnes, came in
p:esence, by a greater and a perfy
ter tabernacle, not made wpth ha
des, not by the blood of goates, oz
of calves, but by hys owne p:ecy
pouse bloode is ones entered into
the sanctuarpe, & hath founde eter
nall redemption, here is playne &
euydent that fo: our saluation, &

The power of gods w^ode
redemption, we haue no neade of
any other sacrifice, o^r dayly offer-
ringe. for them selues, and for vs
Except we w^oll haue them our re-
demers, and to renounce the obla-
cion of Iesu christ, and yet further
it is sayd, in the same chapter, **Hebrie 12**
Iesus is not entered into the sanctu-
ary, made with handes, but chese-
ly in heauē, to thende that now he
may appere for vs befoze the face
of hys father, & not by cause that
he offered not hym self oftē tymes
and after he sayth, he shulde haue
suffered oftē, y^ethe the begynning
of the worlde. Thys terte dothe
clearly expresse, that Iesus christ,
offereth not hym self many tymes
o^r that he shulde dye many tymes,
for Iesus christe to dye, and to be
offered vnto hys father, is al one
Nowe shall he neuer dye moze,
wherby he shal neuer be sacrificed
and in sacrifice, he w^oll neuer of-
fer hym self moze, thā it foloweth
that no man can offre and sacrifice
hym agayne, for yf he offre not
hym selfe, howe maye other offre
him, for certaynly y^ethe the death
D. iiii of

The power of gods worde.

Death of chzist, all byspble sacrifyces, is ceased, and the state of sacrifyces is appered, wherfoze they are bayne seductoꝝ, begylers & lyars & may be knowen to be fooles, vnwytty, vnhapp, & boyd of byayne

Hebr. .x. Now for a moze ampie probacion pounder well the .x. chapter of the same Epytyle, whych maketh men:

psal. xciii cion, thozowly of thys sacrifyce, of Iesus chzist, the whych hath made an ende of all byspble sacrifyces, so that none doth abyde for synne. Behold I come lord god, to thende, that I may do thy wpll, by the whych wpll we be sanctyfyed, by the oblacyns made, by Iesus Chziste, for by one oblatiō, he hath made the sanctyfyed, þ is, the faithfull perfyte, for euer eternally, for after he sayth, I shal haue nomoze mynd of theyꝝ synnes, and of theyꝝ iniquities, and where there is remission of thē, ther is nomoze oblation for synne. But S. Paul declareth vnto vs, what sacrifice we

Rom. xii, shuld offer, let vs folow hys deuynne, & counsell, I praye you my brethren, by the mercy of god, that ye offere youre bodyes, in a lyuely sacrifyce holpye and pleasaunte to
god

The power of gods worde
god. &c. To offer thys sacryfyce
We be all ordeyned of God kyn-
ges, and priestes, wpythoute any
soche dysguyled, shauen, shorne, ce-
remones, for we be to byle, & bne-
worthy to offer vnto god, any new
sacryfyce for synne, for asmoche as
christ hath offered by hym selfe to
hys father for vs, as touchyng to
worshyp the sacramēt, In the who-
le scriptures, nother by any wy-
tyng of the old holy fathers, & doc-
tores, as S. Augustyne, Ambrose,
Hierome, Cypriane, Chrysostome,
Fulgencius, and soch other, neuer
taught men to worshyppe it, for yf
these holy fathers, had taken these
textes before respyted carnally, as
they toke it spirituallye, then in
theyr wykes they wold haue tau-
ght mē to worshypped it, but they
neuer taught mē to worshyp thys
sacramēt, by cause they toke it spi-
rituallye, and therfore to worshyp
it, it is dampnable Idolatrye, for
god wyl gyue hys honour to non
other, for thys holy supper of the
lord, is takyng for a plege of euer
lastyng lyfe, whych the faythefull
despyze moste humblye to receyue,
wpyth a manifest participation, e-
uen that

The power of gods worde
that thynge whiche we touche in
the Image of the sacrament, whic
che is the pledge and the Image,
of another thynge (that is to say)
they represent another thing, but
not the selues, yea they whiche is
shewed vnto the beleuers, & death
of chzist inuiscibly, for a perpetual
remembraunce of hys passion, for
chzist sayth in the gospel, Do this
in my remembraunce and S. paul
erpoundeth it thus. So ofte as ye
eate of thys bread, and drynke of
thys wyne, you shall shew & death
of the lord, tyll he come. Thus we
be taught, both of Iesus Chziste,
and S. Paul. That the bread, and
the wyne, is set furthe to our eyes
for a figure, or a memo:re of the
lordes death, (That) as often as
we shal receyue thys holy supper,
of the lord, it may put vs in reme
braunce, in this tyme present, what
Chzist hath done for vs in tymes
passe, that we maye be made mynd
full of hys paynesfull death, & pas
sion, whiche he suffered for vs: &
that we may be made also worthy
partakers, of that godly commu
nion

The power of gods worde
nion, by the whych we are deliue
red fro death, and knowinge that
after this lyfe, we shall come to þ
byson of Chryste, where we shall
haue no neede of any such instru-
mentes, to put vs in remembraun-
ce any more, by any externall syg-
ne, what christ hath done for vs,
for we lokyng of hym face to face,
shal not be admonished by any out-
warde, or tempozall thynges but
onely to be fully certeyned by the
contemplacion of the truth it self
and to geue glorye and prayse to
the auctour of our helth, for euer
Now it is to be noted that þ faith **Note,**
full receaueth not the thyng lo-
ked vpon wyth our carnall eyes,
in the mysterie of this sacrament
but that whych is beleued for the
meate is spirytual, and the drinke
is spirituall, and feedeth þ sou-
le spirituallly, and þ geueth euertla-
stynge lyfe to the beleuers secre-
lye, as oure sauyoure saythe hym
selfe, the spiryte is he that quykne-
neth. The fleashe profiteth no-
thyng

Note,

1 John. vi.

The power of gods worde
proffeterb nothyng. Here breuely
haue I declared vnto you, & true
vnderstanding of the most blessed
sacrament, of the bodie & blood of
christ, both by the mynde of christe
hym selfe. S. Paul, the euāgelistes
and the olde fathers, and holy doc
tors, as here is recyted, and yf any
wyl diligētly read the scriptures
they shal fynde and clearly percea
ue, that for the space of .C. lx. yea
res, al the doctozs to affyrme this
sacrament to be a mysterie, & ne
uer knew of thys transubstancia
tion of the bread and wyne, as the
se deuylishe dreamers dothe teache,
therfoze beleue them not, for they
are blynd leaders of the blynde, so
that the leader, & the folower, shal
fal bothe into the pyt, And as it is
Sapient i mencyned in the .i. of Sapience,
what a terrible sentence they shal
geue agaynst the selues, in the lat
ter dape of iudgement, in horrible
fear, shal they confesse openly befo
re the hyghe iudge Iesu Christ, to
whom is generall power bothe in
heauen, and earthe, that all hathe
bene dampnable follyshenes, that
they haue gone aboute, that they
haue

The power of gods worde.

haue erred from the truth, & haue
bene wilfully ignoraunt, and that
they haue tyed the selues, in the
wape of wpykednes & destruction
and so forth. Thus these bngod-
ly teachers, of theyz own dreames
shal whp the the great mountayns
to ouerwhelme the, in that dread-
full dape, therfoze heare what S. galath.1.
Paul sayth. Though he we our sel-
ues, oz an angel from heauē, prea-
che any other Gospell, vnto you,
then that wee haue preached vnto
you, hold him accursed: Now hath
paule preached vnto you as ye ha-
ue harde, (and we) sayth he (þ is)
all those whych hath preached the
same gospel. But these lordly lub-
bers, as glorious glottones, haue
preached vnto you, (and do) The
Gospell of theyz father the Anti-
ch:ist of Rome, that is a great rab-
bel, of ceremonies as rpynging, spn-
ging, knelyng/krynging/ mocking
mowng/lyenge/and sellinge the
holy sacramentes/ as it is wyttē
none may sel oz bye/ but he haue þ apoc. xiii.
marke of the beast. these be the ly-
cherouse locustes/ of Egypte, the
bpholders of Sodome & Gomoz/
the

The power of gods worde
The popes owne cattell', tokened
wth hys owne marke, I cannot
terme them as they oughte to be,
do you consider that yet notwithstanding,
the word of god is now
so purly sencryly & simply taught
as thakes be into the lpyng god
and our porng Dauid & pour grace
it now is. And that it hath pleased
the Kynges Maiesye, and his ho
nozable council to set it fourth ac
cordynge, and specially in thys
hyghe mystery of the supper of the
Lorde, wherof we simple saules,
haue longe bene robbed of thone
part of that holy sacramente, that
nowe it shulde be restored vnto vs
hole, and not thee prestes, to eate
bp the hole thē selues, as they yet
dayly do contrary vnto the word
of god, and the Kynges godly pro
readinges, & in as moche as in the
lyeth, dothe not onelye seduce the
people still, to folow ther masking
masse, whych was not knowen in
the church of the faythfull (as Be
da sayth) whych was four scooze &
p. yeares after y death of Gregor
thē such masking was not knowe

The power of gods worde.
tyll monckerye of benedictes rule
came in, and than began pꝛuate
masses, a scripture of the popes in
uentyon, an vnwꝛyten beryppe:
whych they wold make vs to bele
ue, as an article of our fayth, But
heare what chꝛist sayth, Serche þ
scriptures for they beare wytnes
of me, and S. Peter saythe also, al
the pꝛophetes do wytnesse wythe
hym, that God forgeueth all the
synnes of them, which beleue and
put theyꝝ confydẽce in chꝛist And
now to make an ende, I wyl resp
te two saythful witneses, against
thys deuyls the caullatyon, that
these fals pꝛophetes teache þ peo
ple concerninge thys mystery, afo
re spoken of, as by all other ther
dampnable doctryne whych they
grounde vpon mans tradycions,
whych S. Peter and S. Paule co
futeþ. Peter in hys fyrste Epyst
le, Calleth soche blasphemers, as
do ymagyne a newe worde of god
besydes that whiche is wꝛyten,
and he calleth them lyng pꝛophe
tes, whych teache any thyng con
trarye to thys pꝛopheticall and
apostolys

The power of gods worde
Apostolicall prophesy / and a rule
wherby we shuld auoyd all maner
of lyes / and to haue a special eye
vnto the candel whych is þe word
of the propheticall scripture whi-
che dzyueth oute and banetheth a-
wayne / al darkenes and lyes of the
deuell and hys Doctours / these be
hys wordes. I wyte vnto you
thys secōd ppylle / to pryck you by
& to quykene youre hartes / that
ye myght remember the wordes
whych haue bene tolde you before
by the holy prophetes / and also þe
wordes of our message / and com-
maundemente whych be the apo-
stles of the lord our saupour / for
ye muste knowe / that in the latter
dayes, ther shal com mockers, thei
shal byng in sayth be) pernicious-
se and dampnable sectes. And now
S. paul saith they shal speake lyes
in hypocrisy / vnder the colloure
and pretence of holynes / for by dy-
ng to mary / & to absteyne from
meates whych god hathe created /
to be receyued of the faithful with
thankes geuing / and they shal de-
ny the lord (sayth he) whych hath
bought and redemed the, and thee
waye

The powre of gods woꝛde.
way of the truth shal they sclaunder,
& reuple, do not cure papistes
euen so now a dayes, Let all men
that knowe God iudge, and they
shall fynde both theyꝝ doctryne, &
lyving, lyke as these two holy A:
postles hath paynted the bnto the
woꝛlde, I could haue declared ma
ny thynges moze of the sayeng of
these Apostles, to haue bene moze
circumspecte of these dampnable
hypers, whych were superfluous,
but the whole woꝛld hathe thanz
ked be God, receaued knowledg
by the woꝛd of God, to know the,
and to beware of theyꝝ leuen, and
here wꝛth S. Paule, I commytte

you vnto the woꝛd of grace

whych is able to edyfy

you, & to geue you

an inheritaunce

wꝛth all the

that be sans

styped

GO BE IT.

E.1,

Joel. ii

Turne to the Lozde your God, for he is
gentyl and merciful, pacient and of moche
kyndnesse: and readye at all tymes to forge
ue wyckednesse.

Math. xx.

The labourers in the Lordes vyneyar
de, that came last of all receaved theyr peny
so well as they that came in the moynynge
Nether had one more then another

A complaynt a, gaynst the styffenecked; made by the aucthour of thys boke.

Alas I lament the dull abused brayne
the insatrike fātales, & witles wilful
of one & other, þat truth haue disdaynnes
They say soch parables, they cānot expres
some saith thei be realers, at riote recheles
and som say but litle, & thiike moch in thou
wel, this pcesse I speake of, is not for (ght
(nought

Oh wooful chaunce moste infoztunate
So sodēly makyng, thys great alteracion
For sythe the world, was fyrst create
Was neuer sene any soch deupson
How moch is truthe, hadde in dirision
For falthode faineth fables, ful maliciously
The truth to d;owne, alas so ptyously
(cence

Moch malice is ministred, bnder holy p;e:
Most mē be moued, lyng signes to hphold
Falle flammes, & flambzes, be placed i p;sen
To wold mycheas, as in regū is told (ce
pashur ponisheth hieremy, demetri⁹ is bold
Baal & Belles ministers, rage furiously
To d;owne the truth, alas ful ptyously

Helias, & Daniel, be in woofull case
By fallie Alchimus, that wycked counsele
Christ cruelly crucified, by Pilat & capphas
Paul enuyed, by hermodenes, doth appere
Peter by Symond Magus, & Menander
The apostles proued, wth paynes sprtefully.
To drowne the truth, alas ful ptyously

(scale

Custom craftely cloked, truth beareth no
Dopng is doubtful, & dare not for feare
Blucke bake p^rsuptio, which p^roud ly p^ruaile
pooze keketh sylce, & seeth not soch geare
Blindnes is braggingeking here & there
To spew spytful poplone, blasphemously
To drowne the truth, alas ful ptyously

The rude rudely learned, blind as an asse
Dotyng in dreames, dyspyng obedience
wytful wout wth p^rson, of nothing doth passe
As rebel rebauldes, wout intelligence (ce
defending they^r god mazyne wth moch vtoll
Agaynst the prycke, to spurne baseamely
To drowne the truth, alas full ptyously

Hated hateth honesty, a whozyng to go
Malpce maketh men, masyng in madnes
Penurce pincheth p^rueity, wth payn & woo
Drellates prate papistycallye, wth boldnes
Lewde lowly lyng, lurketh in darknes
falle fapnig flater, credith doth amplify

To

To d:owne the truth, alas full pptionally

Who blameth blasphemers, boldly to brag
Of they: dotpng doctrine, d:owned in lies
Tear:ig truth a sonder, lyke a tozne caggz,
Blinding mēs hartes, & blering their eyes
Lyke lurking lowtes, & lecherouse spyas
As subtyl serpentes, wo:king pernticously
To d:owne the truth, alas full pptionally

The wistles wilfully, walke their own way
not folowing salomōs sapiēce, but Baales
posterite, (he may

In fātastical phātasses, let truth say what
yet thoughtfully wil they slepe, infecte wpth
inpuritie

Supposig thē selues sure, to stād i securitie
Stablyshed in syffenes, putt bp arrogantly
To d:owne the truth, alas ful pptionally

These stoute sturdy stomackes stād syffety
As bptyng wolues, craftely closterpng
Lyke mēbzes malignaunt styck stubburnly
to vphold proude hamone, & shauelly ring
yet powze pincheth not for al they: wurtmū
And greedy gasping, by sleight pūptuously
To d:owne the truth, alas ful pptionally

Myght is amased, & wil not shewtte
At wptles wilfulness walking at ease
Wylsdō wyl not wplyngly make the alker
mewtte, Reason

Reason remembzeth not what shall displease
Perel is p̄sent, wher pouertie doth disease
the wynd bloweth a losse & no mā willigly
Stoppeth þ̄ blaste, þ̄ soundeth so behemētly.

These wycked berymyne, & wormes subtyl
lyke wyllie wolues, of þ̄ serpētes generaciō
Whē wyl ye leaue treading on chzistes helc,
shal gods son be to you stil a signe of cōtra
whē shal his veritie w̄ al veneraciō (ditiō
Be recepued & bled amōgest you reuerētly
And not stil to d̄own it alas this pitiously
(banitie

Whē walke ye frō wātonnesse, of worldly
whē stablysh ye stedfastnes to be parmanēt
whē seke ye rest, and mutual amptye
whē shewt you sharply at the viper pestelēt
whē put ye poplone, from the innocent
whē stoppeth þ̄ streame, þ̄ floweth abūdātly
That d̄owneth þ̄ truth, alas this pitiously

Shal nature worke thinges bnnaturallye
shal falle for truth be aply p̄farrred
shal power p̄ntise with cause cruelly
shal wrong for right be maynteyned
shal darkenesse for light be reueyled
shal Mānō for god be taught religiously
To d̄owne the truth alas thys p̄tiously

Yf right sporeth, wronges blurpacion
Yf truth

pf truth doth falshed, epect out of place
pf power pennishe pll w godly refozmation
pf lpght doth darkenelle vtterly deface
pf god thzowe down māmō by his woꝝd of
grace, (uēlp

pf man be fead wth the beryte of māna hea
Why thē is þ truth dꝛowned alas so pꝛti-
(ouſly

A wake frō pour wilfulnes bnfple pour ey-
opē pour oppꝛeſſiō, & faultes execrable (es
dꝛown pouz dꝛouſly doctrine of bayne cere-
monies,

pluck away pour croked canō lawes dete-
ſtable, (nerable

ſtablyſhe the two Teſtamētes of god ſo be-
Embrace þ veritie w hart & mynd willigly
And dꝛown þ truth nomoze alas this pꝛti-
(ouſly

Els Thobz laketh hys lꝑkyng foꝝ want of
hys ſonne, (colde

Rachel is ruſully raged and lꝑke to catche
Molochē þ mawmēt þ game hath wonne
Lacone laugheth therat, & beareth hī bold,
Joſephāt þ gētpl, is bought & ſold

Yet Ruth þ mohabꝑte gleyneþ ſul buſely
To pſerue this truth dꝛowned ſo pitifully

F I N I S.

Imꝛynted at London in ſaynct
Andꝛewes Warꝑth in the Ware
dꝛop By Thomas Raynald.

Cum priuilegio,